



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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[HALF IN ADV.]

SERMON

ON THE GODHEAD OF CHRIST.

Continued.

2dly. A learned writer of the present age, the late Dr. Radolph, head of Corpus Christi College in Oxford, in his answer to the Essay on Spirit, has beautifully shewn that in almost every instance where the word Jehovah is used in the Old Testament, it respects the Messiah. But this would be a subject more suitable to a divinity-chair than a pulpit. But we must not overlook the remarkable declaration of our Lord, recorded in John viii. 58. "Jesus said unto them, 'verily, verily, I say unto you, before Abraham was, I AM:'" ascribing to himself the incommunicable name of the self-existent God. "Say unto the children of Israel," says God to Moses out of the burning bush. "I AM hath sent thee." We must therefore suppose our Saviour to have been a greater impostor than Mahomet, or allow him to be the supreme God.—For Mahomet never attributed to himself the name of Jehovah or God. And our Lord would have shown the greatest cruelty to his followers (if he were not the Most High) by trifling with such important points, and using such expressions as would naturally lead his disciples in all generations to adore him as the supreme. But to return.

In the New-Testament, he is in various places absolutely called God. As in my text, "The word was God." In John xx. 28. "Thomas saith unto him, my Lord, and my God!" In Acts xx. 28. "Take heed unto yourselves," says St. Paul to the elders of the church of Ephesus, "and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." In Rom. ix. 5. "Of whom (speaking of the Jews) as concerning the flesh, Christ came, who is over all God blessed for ever." In 1 Tim. iii. 16. "Great is the mystery of godliness: God was manifested in the flesh." In Heb. i. 8. "Unto the Son he saith, thy throne, O God, is for ever and ever." Which words are a quotation out of the xlvth Psalm, which all commentators allow to have been written of the Messiah, where the Psalmist says to him, verse 6, "Thy throne, O God, is for ever and ever." And in 1 John iii. 16. "Hereby perceive we the love of God, because he laid down his life for us."

Again: Such titles are adjoined to the word God, when applied to our Saviour, as do restrain the word to its highest and most proper signification, and do demonstrate him to have been God by nature, and not only by office. As for instance, the true God, 1 John v. 20. "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ: This is the true God and eternal life." The great God. Tit. ii. 13. "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." The mighty God, Isaiah ix. 6. "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and

his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace." In a word, the fullest titles of divinity are ascribed to him; as the Lord of glory. 1 Cor. ii. 8. "Had they known it, they would not have crucified the Lord of glory." The King of kings, and Lord of lords. Rev. xvii. 14. "The Lamb shall overcome them, for he is Lord of lords and King of kings." And Rev. xix. 13, 16. "He whose name is called, the Word of God, hath on his vesture and on his thigh, a name written, King of Kings, and Lord of Lords." And as creation is ascribed to him in the fullest sense of the word, so in respect to the creatures, he is called the everlasting Father.

And now, having such a flood of divine testimonies for the establishment of the important doctrine of Christ's supreme Godhead, well may we confess with St. John, that "the Word was God," God, not by office only, but by nature, not figuratively, but properly, not made or created, or (as some of the subtle Arians say) derived, but co-eternally existing with the Father.—Having, I say, such a flood of divine evidences for the confirmation of this important truth, it becomes a necessary article of the Christian faith: And whoever disbelieves it, calls in question the veracity of God or of the Holy Scriptures. Beware then how you listen to the subtle adversary of souls, and deny the Lord that bought you, and cast upon your Saviour an infinite affront. For there is no medium between the creature and the Creator; and therefore to rob him of his Godhead, is the highest insult that can be shown him.

But he will not long be robbed.—The day will soon arrive, when every tongue shall confess him, and every knee bow down unto him." When those who have in heart or life denied him, and persevered in their impenitence, shall feel the power of his Godhead to their eternal sorrow. Now, therefore, "kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Now come to him who alone can give you life; for he that hath the Son, hath life, and he that hath not the Son of God, hath not life.

MALTA.

Of the history of Malta it is not necessary to say more, in this place, than that it was given to the Knights of St. John of Jerusalem by the Emperor Charles V. in 1530, and that the order held possession of it till 1798, when it was forcibly taken from them by Bonaparte. The British soon after blockaded the island, and besieged the strong places, which surrendered in 1800. Malta has ever since remained in possession of the British, to whom it was confirmed by the treaty of 1814. It is of vast consequence to the cause of truth, that presses are now established here, and schools commenced. A new era has arrived. This central situation, so near Europe, Africa, and Asia, and holding so easy a communication with three quarters of the world, is now likely to be the focus of religious intel-

ligence, and the point whence evangelical laborers shall proceed into all the surrounding regions.

[Miss. Herald.]

Extracts from Mr. Fisk's Communications.

The Island contains about 25 lasals or townships. A lasal includes a village and the surrounding country. The inhabitants are generally poor, and many of them live miserably. At least this is true, and most emphatically true, if we compare them with the people of the United States. Their situation in regard to literature is deplorable enough. The great body of the people, and in the country almost all without exception, know no language but the Maltese. This scarcely deserves to be called a written language. It is a dialect of the Arabic; but the Arabic alphabet is totally unknown to the Maltese. In writing letters, in their own dialect, they always use the Roman character. I have seen no books in their language, except a Popish Catechism, the Gospel of John a grammar and a dictionary. The catechism was published for the religious instruction of children, and is the only book, that is generally known among the common people. Of the laboring class I am told that very few can read even this, though perhaps they may have learned it when boys. The Gospel of John was translated under the superintendence of the Rev. Mr. Jowett, and printed by the Church Missionary Society. This has but just begun to be circulated; and the circulation of it will probably be attended with difficulty. It can, however, scarcely fail to be useful, both in a religious and literary view. The Gospel of Matthew is now in preparation. The grammar is by G.P.F. Agius an ecclesiastic, and the dictionary is by Vassali. These will be of use, no doubt if the language ever comes to be cultivated; but, at present, the Maltese are very little wiser for them. There are schools in the different villages, in which children are taught the catechism; often however, by rote, without ever learning to read. Out of Valetta, such a thing is seldom heard of, as a woman being able to read.

SCHOOL OF CAMILLERI.

There is now a very interesting school in operation at the lasal Zeitoon. It was commenced in 1818 by Don Luigi Camilleri, a Catholic priest. He is a native of Malta; but his mother was a Spaniard; and he had his education, and passed thirty five years of his life in Spain. He came to Malta about eight years ago; and, after considering in what way he could best promote the welfare of his countrymen, he determined on establishing a school at Zeitoon. The lasal contains about 4,000 inhabitants. He began a school with 30 or 40 boys. Mr. Migino, the Spanish consul, became acquainted with his plans and gave 700 pounds sterling to build a house for the school; and, before his death, which happened not long after, he bequeathed 100 pounds more to the school. In January 1821 the school was opened, in the new building, on the Lancasterian system, with about 80 boys. This year a school has been opened in another apartment of the same building for girls. There are now about 100 boys and about 50 girls. Don Luigi receives no compensation for teaching, and the incidental expenses of the school are defrayed by donations and subscriptions among his friends. He seems engaged in his work with a zeal truly laudable. He earnestly desires to see

his countrymen more enlightened, and less superstitious. I made some inquiries of him one day, concerning the education of the people in the country. His reply was, "Not one in 100 knows how to read; among the women, none at all." Were the island blessed with a few more such men, the prospects of the rising generation would brighten.

LITERARY INSTITUTIONS.

There is a school or college of some sort at Citta Vecchia; but I know little about it. The principal literary institutions of the Maltese are the Library of the Knights, and the College of the Jesuits. Both these are now in the hands of the government. The library is open at certain hours every day except feast days; and all persons have free access to the books, but no book can be taken from the room. A large part of the volumes are in Latin; many in Italian; some in French and other languages. There are very few modern publications among them. The whole number of volumes I believe, is 50 or 60,000. It was founded by a Knight in 1760, who gave 9,700 volumes. Afterwards, whenever a knight died, his books were added to the public library. Formerly the Jesuits had a large establishment here. What was then their college, is now the university of Malta. Its funds have fallen under the management of the English Government, but are still devoted to the support of the institution. There are 15 or 20 professors, and perhaps 200 students. Dr. Naudi is professor of chemistry in this institution. I apprehend the stipend of the different professors is not very great.

There is a Lancasterian school in Valetta. Mr. Joseph Naudi, a brother to Dr. Naudi, is the Master. He learned the system in London, and engaged in his present useful work in 1819. The government gave rooms for the purpose in one of the public buildings. The school now consists of 200 boys and 150 girls. The whole number that have been admitted from the first, is 606 boys and 330 girls. There are now six Jews in the school. The course of instruction, I believe is the same as that pursued in the Lancasterian schools in England. The expenses, amounting to about \$800 a year, are defrayed by a Society formed in Malta for the purpose, and consisting of English residents and Maltese. Sir Manly Power, the Lieut. Governor, is patron of the school. In Valetta, a great part of the inhabitants speak Italian, and the children of respectable families are taught to read and write it. In many families, French is also taught. Men of business sometimes speak English. A news-paper is printed twice a week in English and Italian, by the government. Generally speaking, the inhabitants have neither means nor inclinations, for cultivating literature and the sciences. Should they continue permanently under the English government, a most happy change in this respect may be anticipated.

RELIGIOUS STATE OF THE PEOPLE.

In regard to religion, I apprehend the Maltese must be considered among the most dutiful and devoted sons of the church of Rome. In the bishop's catechism, in reply to the question, "What do you believe?" the child answers, "I believe all that which our Holy Mother Catholic Roman Church believes and teaches." Probably few of the Maltese could express their creed more correctly, or assign a better reason for it. My Arabic master, who is a priest, has told me, "We ought to believe blindly, whatever the church says." The Pope sometime since, sent permission to relinquish a considerable number of the festivals, so far as to labor during the day, after attending mass in the morning. But the Maltese, (whether excited to it by their priest or not I cannot say) refused to comply with the new plan, and strictly observe all their festivals as before.—The ecclesiastics are very numerous. The streets seem always full of them. The whole number in Malta, I have not been able to ascertain.

Some say 500; others 1,000; and others say not less than 3,000. Only a small number of these are preachers. The others find employment in saying mass, hearing the confessions of the people, visiting the houses of the people at certain seasons to bless them, administering the sacraments, &c. A certain course of study is requisite, as preparatory to the office; but after being once ordained, study seems to be very generally neglected. I have sometimes asked the Maltese, why their priests, since they are so numerous, do not establish schools, and teach all the children and give them a good education. The answer generally is, either that they are too ignorant, or too lazy. It often happens, on the Sabbaths and great festivals, that public processions pass thro' the streets. A large company of ecclesiastics, in their sacerdotal robes, with lighted candles in their hands, bear along the image of the saint, to which the multitude reverently uncover their heads. When any person is supposed to be dying, some priests go with the host, or consecrated wafer, to administer it to the sick person, accompanied by several boys in white robes, who gingle little bells, as they pass through the streets. The people who are in the streets, kneel as the host passes. *In vain do they worship, teaching for doctrines the commandments of men.*

TURKISH MERCHANTS.

On my arrival in Malta, I occupied a room in Dixon's hotel for a time. A company of Turks were lodged in the same house, who were returning to Egypt from Italy, where they had been on commercial affairs for the Pasha. One day showed them an Arabic Psalter; and, after I left the house, they sent to me by their interpreter, to borrow it. I sent them a Psalter and a Testament. Some weeks after their interpreter returned the books and told me they had read the whole of the Psalter and most of the Testament. I enquired what they said. He replied, "They said that a great part of these books was taken from the Koran; but I told them the Koran must be rather taken from them, for they were written first. They said, it might be so."

This interpreter, who is also their physician, is a Greek. He accompanied me to the annual meeting of the Malta Bible Society, and once heard Mr. Wilson preach in Greek. He at first supposed the Bible Society was a new system of religion. I gave him an account of the principles and objects of the institution, and put into his hands some tracts. He said, "If the Bible Societies continue their operations twenty years, this machine (a name which he gave the ecclesiastical system of the Catholics and Greeks) will be destroyed." In one of our interviews, I spoke at some length of the difference between the Christianity of the Apostles and that of the oriental churches of the present day. He seemed rather a free thinker. I endeavored to describe the two extremes of superstition and infidelity, and the golden medium of pure primitive Christianity. He is one of a considerably large class of persons, who cannot be called believers in revelation, and yet scarcely deserve the name of deists. They disbelieve what passes for Christianity in these countries; and whether they believe in any Revelation or not, they themselves scarcely know. They disbelieve, however, not so much from any supposed want of evidence in favour of original Christianity; as from the monstrous absurdities and ridiculous ceremonies, which constitute all that they have ever seen of religion. Superstition and infidelity are two extremes, which approach near to each other; and the human mind makes an easy transition from one to the other. Hence, when the chains of superstition, by which the mind of the orientals are held in bondage, come to be broken, infidelity is too often the consequence.

VIRTUE.

Corrupt as men have become, still virtue is the universal charm. They who possess it approach near to the enjoyments of angels of light; they who have it not, eagerly covet the reputation of it, or imitate it in the base counterfeits of hypocrisy. The most abandoned place confidence in such only, as feel the greater sanctions of piety and motives offered from a sense of accountability to God. Nothing but the character of merit and probity can give persuasion to the voice even of the orator and statesman. If you sought only for the applauses of the multitude, you would find real goodness to be the most popular of all things.

Learn early to reverence character, that most precious "jewel of the soul." Value it in yourselves more than life, more than the false love of living as a mere animal. Ap-

proach towards the reputation of others with a holy reverence shown to the shrine of God. Put not forth a finger to touch such an ark, which God protects. Talkative as the Fabius of Horace, loquacity will create your enemies. Of characters you may often repent of saying too much; seldom of saying too little. Life and death are in the power of the tongue. More poisonous than the asp, more fierce than the tiger, "no man can tame it." Slander while it ruins, yet immortalizes the infamy; but dread death, far more pitiful, has the mercy at least to terminate both by the same act.

HERALD.

BOSTON, THURSDAY, MAY 29.

A sermon has just been published at this office, on the *Shortness and Calamities of human life*: By JOSEPH MASH, one of the Boston local preachers. It is well written, and discovers a good knowledge of human nature and much attention to the scriptures; we think it worthy perusal; we are surprised that a gentleman situated as Mr. Mash is, should have written so well; it was done in the hours devoted to relaxation from a laborious employment; his desire to be useful to the souls of his fellow-men has prompted him to devote all the time he can spare from his necessary labor in instructing others in the great truths of the Christian religion. Being himself taught in the school of Christ and having experienced the excellency of Divine truth, he feels anxious to be the humble means, under God, of benefitting others in the same way.

He has designed that the profits of this work should be appropriated to the use of the *Boston Local Preachers*, to assist them in carrying the gospel to those towns and villages which are almost destitute; consequently every purchaser of this sermon will have the satisfaction to contribute his mite in furthering the diffusion of the gospel.

We rejoice to find that God has been pleased to crown the labours of our local brethren with great success; they have been the means of dispelling the clouds of bigotry, superstition and error. They are indefatigable in their exertions; they labor without money and without price and ask for no reward but that which their Master will give them in the day when he shall make up his jewels.

Although these worthy men labour six days for their bread, they cannot dose away the sabbath in resting their weary limbs while any of their brethren are hungering for the bread and water of life. We rejoice that the local connection is becoming daily more respectable and that it increases in numbers. It is certainly a useful and necessary appendage to the Methodist system.—To use the figure of one of these preachers, "the local brethren cut down the wood and the travelling preachers polish it;" they are faithful pioneers who clear the way for the progress and establishment of the gospel.—By means of our zealous brethren of different classes and descriptions, prospects are brightening, the little cloud like a man's hand, is rising, and we may joyfully anticipate the time when it will cover the whole land.

FOR ZION'S HERALD.

Mr. Editor,

I shall, in this essay, conclude my remarks, for the present, on the clerical profession.

As love to our neighbor and peace and good will to men in general, form a very important part of the gospel, and are inculcated by the Apostles in the most emphatic language; it is the duty of the faithful minister to endeavor to cultivate harmony and unanimity among the members of his flock. On the two commandments, love to God, and love to our neighbour, hang all the law and the prophets, and he who does not treat of these in his discourses, does not discharge his duty, as a servant of the Prince of Peace.—Charity out of a pure heart and faith unfeigned are an acceptable offering to God. Tho' a man may, from some selfish motive, bestow all his goods to feed the poor, and from mistaken zeal, give his body to the flames, still he may be destitute of that charity which the gospel enjoins. A discriminating faithful minister will fearlessly point out the true and the false and show wherein his hearers may be deceived. The inculcating of this great moral duty was part of the charge given by St. Paul to Timothy: "Now the end of the commandment is charity out of a pure heart and of a good conscience and faith unfeigned; from which some having swerved have turned aside unto vain jangling. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare."

Finally. In order to remove all jealousy from the minds of his hearers and to render them satisfied with his ministrations, a preacher should not disguise his sentiments on the fundamental doctrines of the gospel: this right the people consider they are bound in duty to claim, for protestants will not believe *blindly*; they think they are entitled to the privilege of examining and of forming their creed agreeably to the dictates of their own consciences and the word of God. A minister's creed is the centre to which his discourses will at all times tend, let him attempt to disguise it as he may, the truth will discover itself.

A man may alter his opinion on religious subjects; he may see cause to change his creed often on some particulars; for I do not believe in infallibility in this respect; a change is the natural consequence of liberal inquiry; and he who would set himself down as infallible in his principles, that he sees through the whole economy of the gospel at once and on this ground closes the door of his mind against the light of information, lest he should have to relinquish his favorite dogmas, is a consummate bigot, and unworthy the name of Christian. We advance in knowledge both human and divine, as we advance from night to day; objects which were confused and obscure in the twilight, appear perfectly distinct as the sun advances to its meridian height and sometimes change appearances entirely; just so, in my opinion, it is with regard to a man's religious principles; all I contend for is, that a minister of the gospel should let his sentiments be known to his people, and if he see good cause to change them, frankly to confess it; he will lose nothing by being open and ingenuous even with his opponents; they will respect his honesty when they cannot conscientiously subscribe to his doctrines. SENECA.

INTELLIGENCE.

Diocese of New-York.—In this diocese, there are 71 Presbyters and 19 Deacons—total Clergy, 90. Of these, 71 have the care of souls—8 are theological and academical teachers—11 have no cures. The whole number of congregations is 127. Upwards of 20 Missionaries are employed.

The 36th Convention of this Diocese was held in Troy in October last, in consequence of the prevailing malignant fever in New-York at that time; only 42 of the Clergy entitled to seats, attended—32 were absent.—24 Congregations only were represented by 37 lay delegates. Parochial Reports were received but from 49 Churches. The baptisms reported by 18 Missionaries, and in 46 Congregations, were 1409. The communicants reported by 14 Missionaries, and in 46 Congregations, were 4899.

During the year preceding the Convention, the Bishop had admitted 4 to Priest's orders and 9 to Deacon's orders—consecrated two Churches, and laid the corner stone of another in New-York. He had also administered confirmation to 732 persons in 13 Churches. There are at present 21 candidates for holy orders in the Diocese. It appears that the Diocese of New-York is entitled to 24 Trustees of the General Theological Seminary.

Want of Clergymen in the Episcopal Church. The Philadelphia Recorder states, that at least 300 additional Clergymen are supposed to be wanted in the Episcopal Church in this country—and that unless Education Societies are encouraged by the members of that Church, the "Missionary Society" must be limited in its operations by the want of laborers.

It appears by the seventh annual report of the American Bible Society, that 55,000 Bibles and Testaments had been printed by the Society during the past year, in the English and Spanish languages, in addition to which they had purchased 600 more in the German and Spanish languages.—The latter for gratuitous distribution in Mexico and South America, making a total of 323,777 during the first seven years of the Society. The receipts during the past year, had been \$55,131, and 56 new auxiliary societies recognized, making their total number 360.

Dr. Woodhall of New Jersey, almost 80 years old, was present at the last anniversary and gave the parting address. He concluded as follows. "He who now addresses you will probably address you no more. His head is whitened by 80 winters. He has labored 55 years in his master's vineyard; and it may truly be said his course is finished."

The Evangelical Mis. Soc. of Paris, contemplates the formation of an establishment for preparing missionaries for their future labours. It recommends the observance of

the monthly concert. The various benevolent operations of the Christian church begin to be adopted by the Protestants of France.

The net receipts of the Wesleyan Missionary Society, last year, amounted to £30,252; expenditures £26,032—thus making an advance of any former year of £5000. The previous year the expenditures exceeded the receipts more than £7000. The expenditures the present year, have been uncommonly large, yet their receipts have exceeded them all. This Society employs 152 missionaries.

The children belonging to the 2d Presbyterian congregation in Charleston, S. C. have supported a Choctaw child, three years and are now to support three at the Chickasaw mission. The teachers of a Sabbath school in the same congregation have engaged to support two more.

Mrs. Judson's History of the Burman Mission.

This interesting work is contained in a series of letters to Joseph Butterworth, M. P. and presents a view of the origin, progress and state of the Baptist Mission to Burman. To the man of feeling, who looks with interest upon the toils and disappointments, the discouragements and successes, which attend a high enterprise of disinterested benevolence; and to the Christian, who rejoices in hope of the universal glory of the church,—this volume will be alike acceptable. We are pleased to hear that it has just been received, and is for sale at the Bookstores of Lincoln and Edmonds, and James Loring, Cornhill. As the profits of the work are for the benefit of the Mission we hope the friends of missions will feel this to be an additional reason for its purchase. Watch.

MEETINGS.

This evening, in the First Baptist Church, the "Union Prayer Meeting," of various denominations.

Friday afternoon, in the Church in Chauncy Place, a Sermon before the "Society for suppressing Intemperance," by Henry Ware.

Monday, June 2, at the Church in Summer street, "Artillery Election Sermon," by the Rev. J. S. J. Gardiner, D. D.

Meetings for Prayer will be held in Park-street Church, on Wednesday and Thursday Mornings, at 5 o'clock. Also, at the First Baptist Meeting house, at the same time.—The Rev. Clergy are respectfully invited to attend.

The Treasurer of the "Penitent Female's Refuge" gratefully acknowledges the receipt of \$100 from a Female Friend, by the hand of Rev. William Jenks.

Boston, May 21, 1823. E. PARSONS.

New-England Tract Society.—An auxiliary has been formed at Union Church, Warren County, Geo. in consequence of reading the last address of the N. E. Tract Society.—Members about 40; the tracts to be procured from the Mount Zion Depository.

The schools in India under the patronage of the Christian Knowledge Society, are represented as flourishing. In Calcutta, the proficiency made by the native children is very astonishing. Books are frequently requested by the scholars to take home to read to their families; and in one instance, a boy on quitting Calcutta for a short period, came to return thanks for his schooling, and asked, as a mark of favour, books to carry home to his friends—saying, they had none in his village, and that he would read them to his acquaintances.—Several other pleasing instances might be mentioned. At Chitpore, a fourth school has been commenced; a petition having, in this instance, as well as in others, been made for a school, and the ground readily obtained, where, two years ago, several attempts were made, but in vain. Several applications for schools had also been made in the outskirts of Calcutta.

State of Religion in France.

There are said to be 12,000 Parishes in France in which there are no Ministers of the Catholic established Church—that the old Clergy occupy themselves and their flocks in a round of minute and puerile ceremonies—and that the young Clergy, who are commonly taken from the uninformed classes of the population, are destitute of the qualifications necessary to procure respect. Among the French Protestants, religion is also in a very indifferent state—and this state of things is ascribed very much to the disuse of reading the scriptures as a part of public worship.

News :

FOREIGN AND DOMESTIC.

HIGHLY IMPORTANT!

By an arrival at New-York, we learn that the French army passed the Bidassoa on the 7th of April—on the 6th some skirmishing took place, for the first time, between a part of the French troops and a small corps of French and Italian refugees who had taken part in the cause of the Spaniards.

The proclamation of the Duke d'Angoulême was issued the day previous to the French entering Spain. Wherein he states that the recal of the French minister from Madrid was designed as a warning to the Spaniards to restore an order of things compatible with the safety of the neighboring states, (that is, to restore Ferdinand, and to submit to the dictation of the allied powers.)

He complains of the Spaniards attempting to corrupt the army of his Most Christian Majesty, and to foment dissensions and troubles in France, in a manner as they had done, by their doctrines, in Naples and Piedmont. That they had invited and encouraged traitors to complete the plots they had formed against their country.

He tells the Spaniards that he is not at war with their country, their independence and their glory. That he crosses the Pyrenees at the head of 100,000 Frenchmen, to support the ancient order of things—to liberate the king—to raise the altars and the throne—to restore the priesthood—to defend the nobles from those who are contending for their rights and their liberties, who, he says, prepare the slavery and ruin of Spain.

In the conclusion he makes fair promises; that every right shall be respected, private property shall be sacred, that the French are not to impose laws or take possession of the country. When at the same time they are taking methods to suppress the rights and liberties of the people and to subject them to the iron rod of despotism, to restore a monarch who is too weak to be generous and too pusillanimous not to be subject to the dictation of the "holy alliance."

We feel for Spain with a kindred sympathy, for we of America were engaged in a similar struggle; for us the contest terminated gloriously, and we have the pride and satisfaction to believe, that the convulsion produced by our independence, has shaken the thrones of European potentates, and in one instance, brought the possessor to the block. It shews that the "divine right of kings" might be prostrated with impunity and that respect for the king and the king for the subject must be reciprocal, to insure permanency in one and support from the other.

Spain never yet acknowledged a conqueror,—even Napoleon with his veteran troops and all the force of finesse and intrigue that was practised so effectually in other nations could not bring the noble minded Spaniards to submit to his sceptre, and should they now be made to succumb to the dictates of a superannuated Bourbon, it must be that they have lost the valour of their fathers and dwindled into that effemacy, which events in that country for years past will hardly justify us in believing. On the event of this struggle it would not be surprising if Lewis should find himself necessitated again to visit England and the wretched Ferdinand be made to atone for his duplicity and his crimes on the scaffold.

The Bayonne papers received in England, to April 13, state that three battalions of the garrison of St. Sebastian, on the 9th, advanced a considerable distance from the place, when they met the French and exchanged a few shot, but finding themselves greatly inferior in number, they fell back to the town; where a flag of truce soon appeared, and in the name of the Duke of Angoulême summoned the place to surrender for Ferdinand 7th. The governor replied he would not surrender the place without an order from Ferdinand. The flag retired, and a fire was commenced on the French troops—60 were killed or taken prisoners, and 500 wounded or taken prisoners.

The port and citadel of Guetaria have been taken by the French troops. Two hundred men together with five pieces of cannon and provisions were taken.

A letter from Paris, states that the French army in Spain goes on but slowly—they had experienced two defeats before at St. Sebastian and Pampeluna.—The constitutionalists it is said, fight with a desperation not expected by the French. The letter says, "the events in Spain appear very doubtful—more money and more men will be wanted."—Every private account from the frontier concurred in opinion that the affair of St. Sebastian was very serious, and that the hospitals were full of French soldiers.

The French troops, on entering Spain, took with them nine days provision; each soldier carried his own share, and the troops loudly complained of this burden.

It is stated by a respectable gentleman from Cadiz that the most determined spirit prevailed and the most rancorous hostility towards the French name and nation. Not the most distant idea was harboured of submission—all ranks united in the most determined resolution to resist to the last extremity. The *Contribandistas* or smugglers, amounting to 50,000 men, all well mounted and armed are as unanimous as the rest—they are men of great courage and intrepidity.

London, April 21.—Extract of a letter from Paris, dated Saturday evening:—"The French frigate *La Guerriere* has been taken almost in sight of Brest, by two armed vessels bearing Spanish colors, one of which was a brig carrying 15 or 20 guns. The frigate was peppered in high style. You may rely upon the truth of this."

A letter from Bayonne, of the 12th inst. announces the capture by a Spanish corsair of a ship laden with grain, which was carried into St. Sebastian. A Spanish ship of war is placed below the river.

It was rumoured in Paris that the French army of legislators had received another severe check not inferior to the one which they had previously experienced at St. Sebastian.

A letter from Paris, states it was reported that Mina had invaded the French territory, and was at Foix.

All the Constitutional Spaniards in France are ordered to leave the Kingdom.

The Duke d'Angoulême is said to have made a narrow escape from death before St. Sebastian.

The French papers state that Bilbao is occupied by General Quesada, with his corps of Spanish Royalists. A French garrison was, however, to be placed in the town.—They also state that Andalusia has risen in favor of the legitimate cause, and that 10,000 men are already under arms.

The French Government will not grant any letters of marque, nor permit any privateers to be fitted out.

The French Police at Paris had seized all walking sticks containing swords, daggers, &c. and forbid the sale of them.

A Madrid article contains the details of the defeat of the Royalists in Valencia, with the loss of 1000 killed and prisoners.

Admiral Hamelin had left Paris for Brest, to command a squadron fitted out to cruise on the Coast of Spain. Several French and Spanish men of war were cruising in the Mediterranean.

An Embargo was laid on all vessels in French ports, laden with grain for Spain.

Marseilles, April 12.—An order by Telegraph was this morning received by the Authorities of this port, to lay an Embargo on all Spanish vessels; this was immediately put into execution, and several which were outside the port, on the point of sailing, were compelled to return, by the boats of men of war lying here.

A private letter states, that Sir Charles Stuart the British Minister at Paris, has had high words with Monsieur Chateaubriand, and it was rumoured that the English minister had demanded his passports.

ENGLAND.

Mr. Canning communicated to Parliament, April 14, a copy of his last dispatch to be communicated to the French government. This dispatch states—

"That England does not expect France to establish a military occupation of Spain, nor to force the King to any measures derogatory to his crown, or to his existing relations with other Powers.

"That she expects the dominions of Portugal will be respected.

"That she expects no attempt will be made by France to bring under her dominion, any of the American Provinces which have thrown off their allegiance to Spain.

"That a frank explanation upon these points was necessary, in order that England might maintain a strict neutrality.

Mr. Canning then stated, that assurances had been received that no intention had existed in France of attacking Portugal.

He further stated, that no hope had ever been held out to Spain, that England would pursue any other course than a strict neutrality, which she was still resolved upon.—He concluded by expressing a hope that Spain would come off triumphant.

Spanish Colonies.—Mr. Canning finally declares, that the British Government cannot allow of any attempt on the part of France to appropriate to herself any of the Spanish American Islands or Provinces.

A personal altercation occurred in the

House of Commons on the 17th, between Mr. Canning and Mr. Brougham, the Catholic Question being under consideration.

On the 21st of March, the mountain of Vesuvius, and the neighbouring mountains, were covered with snow. The cold had been extraordinary. In the city of Aquila there fell so much snow in 36 hours, that the roofs of five churches were broken in.

A great fire had taken place at Constantinople, Galata, Pera, and all the quarters inhabited by the Christians, including the immense warehouses of the Franks, which are called the Treasure of the East, were a prey to an ocean of flames. A great number of Christians, of all sects, were cruelly massacred by the Janissaries, and the Mussulman populace.

USEFUL INVENTION

A machine for removing the sick has been invented by Mr. John C. Jenckes, of this town, which, where it has been in operation, is pronounced to be of great utility. A person confined to his bed, may, by this machine, be raised with perfect ease to himself and with little effort or labour on the part of attendants, to such a height and for such a time, as to give an opportunity for making the bed and for changing the linen, and in warm weather the patient may be much refreshed by being raised and kept at a distance from the bed. The motion is so regular and easy that it is stated a person asleep may be raised without being awakened. A committee of the Association of Mechanics and Manufacturers of this town, having examined the machine, made a favourable report respecting it; and by the recommendation of that committee, the Association have ordered one to be procured for the use of the members.

Providence Pa.

A son of the Rev. Mr. Gebbard, a Dutch clergyman at the Pearl, Cape of Good Hope, was executed on the 15th of November last for the murder of a slave. It is hoped that this severe, but necessary act of justice, will restrain the cruelty of the numerous slave holders in that colony.

The skeleton of an infant, supposed of Indian origin, was found on the 12th inst. concealed between the garret floor and ceiling of an old brick house in Alexandria. It has been deposited in the anatomical department of the Museum.

Among the many advantages to be derived from the Tread Mill, it is stated that its salutary discipline completely cures the rheumatism!

Piracies at Porto Rico.

Capt. Harrison of the sch. Gen. Stricker, arrived at Baltimore from Porto Rico, states that in the port of St. John's American vessels incur the same risk of being plundered by the pirates as in Havana; two or three instances occurred while the G. S. lay there and for some time previous to his sailing. Capt. H. was under the necessity of employing every night, a guard well armed for the protection of the lives and property on board, as he had the most unequivocal proofs of their intention to rob and plunder his vessel.

Willard Hall, Esq. has been appointed District Judge for the District of Delaware, in the place of the late J. Fisher Esq. deceased.

The Committee of the Connecticut Legislature, to whom was referred the petitions praying for the repeal of the act, which prohibits steam boats from N. York from entering the waters of Connecticut, have reported against the repeal.

PHILADELPHIA, May 23.

Yesterday morning the Rev. John Stark Ravenscroft, Bishop Elect of North Carolina, was consecrated to that Holy Office by the venerable Bishop White, presiding Bishop—assisted by the Right Reverend Bishops Kemp, Griswold, Croes, Bowen, and Brownell—Divine service was performed by the Rev. Mr. Green, of North Carolina, and a very eloquent, impressive and appropriate discourse delivered by the Right Reverend Bishop Griswold, (Bishop of the Eastern Diocese) in which he portrayed the duties of, and the great responsibilities attached to the Office of Bishop.—The House of Bishops now consists of ten, viz. White, Hobart, Griswold, Kemp, Croes, Moore, Bowen, Chase, Brownell, and Ravenscroft.

The Grand Jury of Kingston, (Jam.) have found bills of indictment, for piracy and murder, against 23 Spaniards, recently taken in Kingston. A better example will be shown, in disposing of these wretches at

Kingston, than has taken place, with similar characters, in the United States although most of the piracies and murders have been committed on American commerce and American citizens.

NAVAL ENGAGEMENT.

The Columbian blockading squadron, consisting of 5 vessels, mounting 82 guns and carrying 478 men, has been captured off *Isla Larga*, by a Spanish force consisting of 6 vessels, mounting 186 guns, and carrying 1806 men. Spanish loss, 83 killed, 49 wounded. Columbian loss, 161 killed, 21 wounded. Com. Daniels fell in the engagement. He was a native of the U. S.

MARRIED.

In this city, Mr. Thomas Dorset to Miss Eliza Reed.

By Rev. Mr. Wisner, the Rev. Ebenezer Burgess to Miss Abigail Broomfield Phillips, daughter of His Honor Wm. Phillips.

On Sunday evening Mr. Uriah Hayes, merchant, formerly of Pomfret Vt. to Miss Dorcas Fillebrown, formerly of Maine.

In this city, Mr. Ebenezer Tarbox to Miss Mary G. Brackett; Lt. C. R. Floyd, of the U. S. Marine Corps, to Miss Catharine S. Powell.—Mr. John R. Joy to Miss Nancy Dolbear.—Mr. William Slote to Miss Nancy Fenno.

DIED.

In Springfield, Mrs. SALLY PEIRCE, daughter of Bradford Kinne, Esq. and wife of the Rev. Thomas C. Peirce, Preacher in the Methodist Episcopal Church, aged 27. In her was exemplified the affectionate wife and sincere christian. She died in triumphant faith, leaving her friends the consoling hope that she made a happy exchange and now rests with the saints in light. "Blessed are the dead who die in the Lord."

In Wiscasset, Me. on the 21st. inst. MANASSEH SMITH, Esq. aged 74. He was a native of Leominster, in this state; graduated at Harvard College in 1773, and served as chaplain in the revolutionary army. He afterwards applied himself to the study of the law, and was one of the first of that profession who ever settled in Maine, at the eastward of the Kennebec River; where he long practised with fidelity, ability and success, and contributed much toward the adjustment of those numerous conflicting land titles by which the people of that state have been so long harassed and perplexed. He uniformly declined the acceptance of public office, and devoted his time exclusively to the duties of his profession, the happiness of his family and the offices of piety. As his trust was in Heaven, he was full of hope and cheerfulness, and ready to depart in the "fullness of years," having been gratified by the success of all his reasonable desires, and under his fostering care and influence of his moral and religious precepts and example, seen his posterity prospering even to the fourth generation.

In Charleston, (S. C.) Mr. Timothy Dexter, a native of Medford Mass. aged 23 years.

In New-York, Mr. Daniel Austin, merchant, of the house of Austin & Andrews, aged 54.

NOTICE.

As the ministers of the New-England Conference of the Methodist E. Church, will meet at Providence on the 12th of June, they are hereby notified, that the "Society for giving and receiving Religious Intelligence," will meet on the preceding day. The preachers are also informed, that provision will be made in Providence, for keeping their horses on hay, at a moderate expense.

JUST PUBLISHED,

AND FOR SALE, by E. HEDDING, and E. WILEY, No. 15, Friend-st. and at this office, "A discourse on the Shortness and Calamities of Human Life." By JOSEPH MASH. Local Preacher of the Methodist Episcopal Church.

The profit arising from the above publication will be appropriated to the use of the Boston Local Preachers, to assist them in carrying the gospel to those towns and villages where it is little known; consequently, every purchaser is putting his shoulder to the work. May 22.

Book and Job Printing.

MOORE & PROWSE,

RESPECTFULLY inform their friends and the public that they continue to execute in a neat and handsome style Books, Pamphlets, Handbills, Cards, Circulars, Shop Bills, &c. at the Office of the *MECHANICS JOURNAL* and of *ZION'S HERALD*, No. 19, CORNHILL, corner STATE STREET; entrance second door from the S. W. corner. All orders faithfully executed—the small est favor gratefully acknowledged.

Boston, MAY 1, 1863.

POETRY.

FOR ZION'S HERALD.

Meditations on the season for worshipping in the grove.

Awake all my powers of music, and sing,
In grace's fair bowers, the praise of our King;

What verdure is springing all nature around,
The birds are all singing, melodious sound.

All over creation God's goodness we see,
Again vegetation revives, herb and tree;
Stern winter's retired, fair Spring come once more,
God's works are admired, and him we adore.

But chiefly I greet thee, mild Summer at hand;

I've longed to meet thee, and see thee expand
Thy balcyon power abroad in the grove;
Where many an hour I used to rove.

In deep meditation, like Isaac, I went;
My evening oblation to heaven I sent;
As dew that distilled from heaven above,
God's mercy then filled my soul with his love.

And often, assembled in groves have I seen
Poor sinners, that tremble to think what they'd been;

God's law first alarmed and fill'd with distress,
The gospel then charmed, their souls it did bless.

Now Summer advances, how lovely the scene!
The landscape enhances its beautiful green;
But chiefly the woodland I love, for the shade,
Where, led by the good hand of God, we have pray'd.

From Georgia to Maine, from the Lakes to the Sea,

In the groves what a rain of rich mercy there'll be;

When gather'd for preaching, for prayer and for praise,
Jehovah is teaching poor mortals his grace.

Old Satan may rage and old Bacchus may reign,
When saints shall engage, opposition's in vain;

A wall of bright fire is the Lord all around,
And glory rais'd higher in us shall abound.

The luke warm and fearful and carnal, unite,
But christians be cheerful, in faith you must fight;

The battle may try you; but if you endure,
The Lord will stand by you, and victory is sure.

NORTHBIDGE.

FOR ZION'S HERALD.

Mr. Editor,

The following lines are from the pen of the imitable Montgomery. The pleasure they gave me on reading them, prompts me to express a desire to have them inserted in Zion's Herald.

P. C.

THE CRUCIFIXION.

I ask'd the heavens, what foe to God hath done

This unexampled deed—the heavens exclaim,

'Twas man—and we in horror snatch'd the sun

From such a spectacle of guilt and shame.

I ask'd the sea—the sea in fury boil'd
And answer'd with her voice of storms—
'Twas man.

My waves in panic at his crime recoil'd,
Discord'd the abyss and from the centre ran.

I ask'd the earth—the earth reply'd aghast
'Twas man—and such strange pangs my bosom rent,

That still I groan and shudder at the past.

To man, gay, smiling, thoughtless man I went

And ask'd him next—he turned a scornful eye—

Shook his proud head—and deigned me no reply.

"And Hagar sat over against him and wept,"
Genesis, xxi. 11.

DID not the tear in Hagar's eye,
As o'er her dying son she knelt,

In speechless—silent agony,
Show what the anxious mother felt?

And when she softly breathed her prayer,
Her tearful eyes upraised to Heaven,

Did not the anguish beaming there,
Show how a mother's heart was riven?

Then when the sweetest accents fell,
The voice from heaven, 'Thy son shall live,'

Think ye an angel's tongue could tell,
The joys that bade her heart revive?

O! there's a something in the tear,
That dims a mother's kindling eye;
A charm so fraught with love—so dear,

We weep—we know not—care not—why?

Yes—if a spark was ever given
To mortals, from the fires above;
If e'er a flower hath bloomed in Heaven,
It is a Mother's tender love!

M. A. N.

Poor fragile being of a sunny day!
What shall I say thou art?—a breath? a span?
Still, still too much!—a fleeting shadow? nay

Dream of a fleeting shadow:—Such is man.

Miscellany.

The Mummy.

This curious relic of antiquity together with the Sarcophagi in which it was enclosed when taken from Thebes, is now deposited in Dogget's Repository, Market st. for public exhibition. It is pronounced to be genuine, of which there can be little doubt from the evidence accompanying it; supposed to have lain in the catacombs of Egypt for, at least, 2000 years, and is the only one ever imported into this country. According to the most accurate ancient historians, there were two methods of embalming the dead practised by the Egyptians, the one very expensive and used only by the rich, the other confined to the poor and those in moderate circumstances; for all considered it as a sacred duty and the last sad office they could render their deceased relatives; the above is prepared in the first style of ancient art and was evidently, a person of distinction. We hope that all our citizens who delight in perusing the history of ancient Egypt and its inhabitants and who contemplate the progress of the arts in the early ages among that once interesting people, will avail themselves of the opportunity, probably the only one they will ever have, of viewing this rare specimen of embalming which all the art and science of the moderns can never attain.

The following letter from Dr. Warren will be read with interest by every friend to literature, science and the arts; as well as by the Divine and the Biblical Student.

Messrs. TILDEN and EDGE,

Gentlemen—It having been thought necessary that some account should be given of the appearances on opening the Egyptian Mummy, presented by yourselves & Mr. Van Lennep to the Mass. Gen. Hospital, this duty has devolved on me, on account of my connection with the Hospital.

The rough packing case of common boards being opened, a coffin or sarcophagus was found within, about seven feet long and of a proportionate breadth. The upper part of it is carved to the form of a human head, intended, as it seems from the accounts of ancient authors to represent the features of the deceased individual. The complexion is painted of a reddish colour; the eyes black; the nose is broad; the face short, and the whole physiognomy agreeable, but not remarkable for its beauty. The head is covered by a cloth or turban of striped material, confined behind the ears and dependent to the shoulders and breast, in a manner familiar to those accustomed to examine Egyptian human figures. Below the sculptured face appear a great number of figures painted in a variety of colours, uncommonly fresh and well preserved. The superior of them represents the winged globe, the emblem, among the Egyptians of Eternity. At the inferior part appeared the tutelary hawk, accompanied by the penetrating and ever-watching eye. The rest of the exterior of this sarcophagus is quite covered with hieroglyphical figures and enchorial or common Egyptian characters, regularly placed in compartments of various sizes. The hieroglyphics are painted in rich colours, and are probably intended to represent the funeral processions and ceremonies performed in honor of the deceased person. The meaning of the common characters is unknown, but the learned may possibly hereafter make out from them an account of her quality, actions, the period of her existence and death. All the figures are painted with water colours on a ground of white plaster, of a close texture, which is spread over a firm linen cloth, enveloping the sarcophagus and made to adhere to it closely, by a cement of gum. Proceeding to open this sarcophagus at the sides, it was found to be composed of two pieces of wood dug out of solid sticks; they are about two inches in thickness; and are connected laterally by projecting pieces from the one received into corresponding cavities of the other. The wood is sycamore, in fine preservation, excepting where the plaster had been destroyed and there the decomposition appears to have proceeded to a

small extent only. The interior being exposed, exhibited paintings on a white ground, not so numerous but more remarkable than those on the outside. The principal of these, placed at the back or bottom, as we should call it, on the inside, is a full length human figure, with the hawk's head, covered with a green net work, similar to the net of beads found on the Mummy; holding a staff with the head of the Hoop, a bird of passage, to represent the mutability of human affairs, and surrounded by a curved line beginning and ending in a globe, meant probably as another emblem of eternity—This figure with its emblems, is undoubtedly a representation of Osiris, the principal divinity of the Egyptians. On the sides near the former figure, corresponding in situation and size with the last, are two female figures, intended to represent the deceased person, or the Goddess Isis, or, as was sometimes the custom of the Egyptians, to identify, in these paintings, the deceased with Isis, if a female, and with Osiris, if a male.

This sarcophagus was found to contain a second, which in most respects resembled it. In form, they are both alike exactly fitted to enclose a human body. The carved head, the hieroglyphics and characters, the coverings of plaster, and of cloth, have a general resemblance; but instead of the winged globe there is a winged divinity at the upper and lower parts, intended probably for Isis; the characters are not so numerous; the back part is figured although in a different style from the front, and the whole are more fresh and finely preserved than the figures on the outer sarcophagus.

The second case being opened at the sides, in the same manner as the first, exposed the Mummy. It is a body about five feet long, heavy, and solid to the touch. A single cloth of a yellowish color enveloped it from head to foot, being confined closely to the body by three or four narrow strips of white band, under which lay the reliques of corresponding black or dark bands, so much decayed as to crumble to atoms on being touched. At its feet lay a large collection of beads, composed of green and yellow porcelain connected by threads, which had in a great measure decayed, and thus allowed the net work to fall in pieces. Such an ornament is seen covering the figures of Isis and Osiris, and was no doubt stretched over the vestments of the body. In order to preserve the beads, they have been newly strung and placed in their former situation on the fore part of the mummy. I cut open the outer cloth where it covered the face, and found within it a great many layers of white linen bandage, closely and artificially rolled round the face. The outer turns are strong and well preserved; the inner are more rotten in proportion as they are nearer the body; the innermost quite decayed and closely cemented to the skin by the embalming substance. With some difficulty and labor these fragments were separated from the skin. This is of a very dark color, hard and brittle, and in some places was wrinkled as if it had been subjected to the action of great heat, from the embalming substance poured on in a very hot state, or more probably from its having been immersed in a large vessel containing this substance in an almost boiling temperature; in consequence of this, the features are altered, distorted and blackened so as to present an appearance not in the least degree pleasing. The teeth are fine; they are complete in number so far as can be seen, and are those of an adult person. The form of the face is that of the European and not of the African; for the jaws are not prominent; the forehead is elevated, and is large in a lateral direction; the facial angle quite equal to that of Europeans, and the parietal protuberances strongly pronounced. I have supposed it to be a female from the smallness of the head and general want of salience in the protuberances; from the stature; the covered faces on the exterior of the sarcophagi and the female figures on the interior. I was unwilling to expose any part but the face, in order that the curious might have an opportunity of observing the condition of the body as when it was removed from the sepulchres of Thebes. Across the nose was placed the sacred beetle, with another insect of small size; and there is also on the top of the internal sarcophagus a painted representation of the beetle, holding in its claws a globe. The embalming substance is Asphaltus, the bitumen of Judea; and it is well known that this substance was employed for the purpose by the ancient Egyptians. It is introduced into the cavities of the eyes, nose and mouth, and probably the great cavities of the head and body. Every part that has been examined is so thoroughly impregnated as to lead to the suspicion that the body had been immersed in it, while in a liquid state.

This is undoubtedly one of the most perfect and curious preservations which has issued from the catacombs of Egypt. The freshness of the colours, the firmness of the plaster, the fine condition of the wood and the strong texture of the linen might lead to a question, in regard to its antiquity.—Difficulties as to the possibility of its being so long preserved in this state will vanish, when it is remembered, that the walls of the Necropolis of Thebes and even of small and insulated monuments exhibit all the perfection of figure and of colouring; that the profound recesses of the city of the dead hewn out of solid rocks, are inaccessible to moisture, and that without air and moisture decomposition or decay cannot be produced. These sarcophagi being composed of durable and covered with imperishable materials, so arranged as to exclude the air, might probably have preserved their contents a still longer period to come, than that they have already passed through; since the greater cause of decomposition was in the air enclosed in the sarcophagus when it was first sealed up. There are, independent of these reflections, marks of genuineness in every part of these reliques, which at once carry conviction to the heart of the observer; and there is something in their combination, which we are ready to say, the science of modern Europe could not attain, and which the ignorance of modern Egypt would not attempt.

My respected colleagues Professor Everett, Dr. Jackson, Gorham, and Bigelow have examined the objects described above, and I believe are perfectly satisfied that they are the genuine works of ancient Egypt.

You will therefore, gentlemen, with Mr. Van Lennep, have the gratification of adding to a great public charity, and of contributing to the improvement of the learned and curious. Your donation will give them an opportunity of observing specimens, the most ancient in the world, of Egyptian sculpture, painting and manufactures; of witnessing the great perfection of this people in preserving the remains of their friends from corruption; and of enjoying the reflections, associated with the reliques of an obscure and mysterious antiquity.

J. C. WARREN.

Boston May 19, 1833.

NOTE.—The Egyptians were led to the operation of embalming by their peculiar notions of the connection between the soul and body. They believed that the soul was immortal; that while the body remained entire, the soul continued with it; that as soon as the body decayed the spirit passed into the body of some quadruped; whence their reverence of animals; further they believed that after a period of three thousand years, the soul was allowed to inhabit another human body.

The ancient Egyptians employed different modes of embalming, according to the rank and estimation of the deceased person. The following was considered the most perfect: Soon after death the body was delivered to the embalmers, who began their operations by removing the viscera. The brain was taken out through the nostrils, by breaking down the ethmoid bone, and passing a curved knife or hook in the cavity of the skull. Whatever could not be removed in this way was washed out by certain liquids. An incision 2 1-2 inches long was made into the left side through which all the viscera were drawn out excepting the heart and kidneys. The cavities were well washed, filled with aromatic gums and covered with natron (carbonate of soda.) After the soda had been applied 70 days, the body was dried and covered with a sphaltus, the bitumen of India. The corpse was afterwards enveloped in a multitude of turns of bandages, and covered with a cloth. Having completed their labours, the embalmers returned the body to the friends, who caused a wooden box or sarcophagus of sycamore wood to be made, on which a kind of plaster was applied, and covered with characters and hieroglyphics. This box was carved at one end to represent the face of the deceased person, and after being closed was placed upright in a room devoted to the purpose, where it remained a year or more, before it was carried to the catacombs.

In Genesis, chapter 50, it is said that the process of embalming the body of Jacob, in Egypt, required 40 days, & that the mourning lasted 70 days. This occurred at a period some hundred years before the reign of Sesostris, so that the practice of embalming in Egypt was of great antiquity. It is probable that the operation was then less perfect and required less time than in subsequent ages, when it was performed in the manner described above on the authority of the Greek historians.